

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"Learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God." BOOK OF MORMON, ALMA 37 : 35.

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WORD OF WISDOM POSSIBILITIES*

PRESIDENT HEBER J. GRANT

I WISH TO IMPRESS upon the workers in the Primary Association, and the workers in the Mutual Improvement Associations, to labour diligently, to make a speciality of their labours during the coming year, to persuade the youth of Zion to be more faithful, more diligent, in observing what is known as the Word of Wisdom.

I feel that while we are a very remarkable people, while there are not only thousands, but tens of thousands of young men in the Mutual Improvement Associations who are observing this Word of Wisdom, yet ever since the war there has not been as perfect an observance of the Word of Wisdom among young men as prior to that time. In order to be counted as hale-fellows-well-met, seeing that smoking was the rule in the army, many of them have become cigarette smokers. I rejoice that I have never yet seen one single, solitary young lady in any gathering that I have attended, from Canada on the North to Mexico on the South, who was guilty of smoking.

We heard this morning in the Assembly Hall that people were astonished to hear that on one occasion there was going to be a little banquet of some twenty-four young girls in Los Angeles, and that there would be no cigarette smoking. They said: "You don't mean to tell me that you are going to have twenty-four girls together and that there will be no smoking." We could get thousands of our girls together at a banquet, if we had a room big enough for them, and not see any smoking. We are trying

*From an address delivered at the M. I. A. and Primary Conference, in the Tabernacle, Salt Lake City, Utah, U. S. A., Sunday, June 10th, 1928.

to raise our children to be God-fearing, and to live lives worthy of the imitation of all men.

A SINGLE STANDARD

I want to say that the crying evil of the age to-day is a lack of virtue. There is but one standard of morality in the Church of Christ. We have been taught, thousands of us who have been reared in this Church from our childhood days, that second only to murder is the sin of losing our virtue; and I want to say to the fathers and to the mothers, and to the sons and daughters, in our Primary, in our Mutual Improvement Associations, in our Religion Classes, in the Relief Society and in all of our Priesthood Quorums—I want it understood that breaking the Word of Wisdom is one of the chief things in the hands of the adversary whereby he can lead boys and girls from virtue.

Nearly always those who lose their virtue, first partake of those things that excite the passions within them. Partaking of tobacco and liquor is calculated to give them an appetite for those things which, if indulged in, are worse than death itself. There is no true Latter-day Saint who would not rather bury a son or a daughter than to have them lose their virtue—realizing that virtue is of more value than anything else in all the wide world.

TEMPORAL SALVATION

Another reason for which I am so anxious that the Latter-day Saints should observe the Word of Wisdom is that the Lord says it was given to us for our temporal salvation. I would like you people to realize and to know that if we as a people never used a particle of tea or coffee or of tobacco or of liquor, we would become one of the most wealthy people in the world. Why? Because with wealth, increased vigour of body, increased vigour of mind, we will grow spiritually; we will have a more direct line of radio communication with God, our Heavenly Father; we will be able to accomplish more—to say nothing about the fact that we do not produce a single, solitary thing that the Lord has told us to leave alone, and every dollar that is expended in breaking the Word of Wisdom goes from our communities somewhere else.

That money, if kept, . . . would improve our financial condition most marvelously. It is admitted that every dollar of money has the circulating power of about one hundred dollars in turning over and over again during the year, and if we send out . . . for tea and coffee and tobacco in the neighbourhood of a million dollars of money, we are losing in circulating power nearly a hundred million dollars. While I do not believe that is more than about twenty-five per cent. of what the average people spend for these things, yet it is that much of an economic loss.

Cigarette posters are put up by the mile, and by the hundreds

of miles—the finest kind of pictures, the finest looking men and the finest looking women shown smoking cigarettes. If we pay attention to them as a people, instead of ignoring them and leaving those things alone, then the promises of the Lord to us will not be realized.

This is the point that I wish to impress upon you, and for all the workers to impress upon the young people among whom they labour :

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones ;—

MONEY CANNOT BUY HEALTH

Health is one of the most precious gifts of God to man. All the wealth in the world cannot produce health. Sick people, of course, are sometimes benefited by medicine; but sickness and disease come upon us by breaking the commandments of God. If men could escape those things and purchase health they would give all they possess, no matter how much their wealth. But God has promised it to us if we will only obey these simple things—

And shall find wisdom and great treasures of knowledge, even hidden treasures ;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

When disease attacks a man whose body is full of tobacco and full of liquor, then he has no claim on these promises; but if we have observed the law, then pure blood will overcome the power of disease, and the promises made will be manifested in our behalf.

A LAW AND A PROMISE

We find recorded here in this Doctrine and Covenants that “There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.” Health of body and of mind, and hidden treasures of knowledge from God, are all predicated upon keeping this simple law of the Word of Wisdom; and this Word of Wisdom was given to us for our temporal salvation.

Many a professed Latter-day Saint—a “Mormon”, so to speak, not a Latter-day Saint—in hard times has lost the home that sheltered his wife and his children, who, if he had observed the Word of Wisdom, would have been able to save it. The violation of the Word of Wisdom has meant the difference between failure

and success. By observing the Word of Wisdom sufficient money to pay the interest on the mortgage would have been forthcoming, with additional help to take care of his family and farm.

May we read the revelations of the Lord Almighty and His Son Jesus Christ, that have been given to us, as contained in the Doctrine and Covenants; may we read them with a prayerful and a humble heart, seeking God for power and strength to live them, I pray with all the power that I possess. . . . I do it in all humility, and in the authority of the Priesthood of the living God, that I possess. Amen.

THE RELIGIOUS SIGNIFICANCE OF HEALTH*

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

MISSIONARIES OF THE CHURCH carry the message of health to the people of the world. It seems strange to many that this message of health, the health of the body, is incorporated in our religious faith and doctrine. It is so because the body of man, which is the tabernacle of the spirit, is believed to be a sacred institution. No man may with impunity violate his body. So in the early days of the Church the Prophet Joseph Smith, through revelation, received the great law of health, designed for the care and the proper support of the body of man.

We ascribe religious significance to this law of health because we are fully aware that the condition of man's body determines in large measure the condition of his spirit and his attitude towards spiritual things. This law of health has been vindicated. Years of scientific research and discoveries have, beyond all question, sanctioned the proscriptions and the prescriptions which have come down to us in that sacred document which we call the Word of Wisdom.

Those stimulants which are not food, which are calculated in the end to tear down the tissues and to disintegrate the nervous energies, have been proved beyond question to be hurtful to men. They were a century ago proscribed in this Word of Wisdom. Tobacco, liquor and all poisonous substances are by Latter-day Saints regarded as inimical to their health and to the growth and development of their bodies and their spirits. This one message to the world is of infinite value to the human race if men would but accept it and apply it. It is not only a law of health; it is also a law of economy. The vast sums of money which are to-day spent for these items which are hurtful to the body of man would

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., Sunday, January 22nd, 1928.

undoubtedly, if put to proper uses and purposes, contribute largely to the prosperity and wealth of humanity. . . .

It is necessary to preserve the body, the temple of God in which dwells the spirit, inviolate against the sins and the evils which would corrupt it, in order that it may continue to be a house, a tabernacle, for the spirit throughout all eternity. This great philosophy and conception constrains us to give religious significance to everything that we do in this life which affects the body of man. It bids us give to it a reverence, a deep-seated regard, that helps us to eschew certain evils and to make ourselves susceptible to the blessings, the inspiration and the spirit which come from righteous living.

FIRST BRITISH CONFERENCE—THE WORD OF WISDOM

ELDER RICHARD L. EVANS

OPPOSITION to the Church of Christ in Britain grew with its progress in 1837. Heber C. Kimball and his associates were repeatedly threatened with expulsion and with physical violence, but little was done. What disturbances did occur were incited by opposing ministers, whose services were not in demand where the Gospel of Jesus Christ was being preached by divinely commissioned messengers of truth.

Following September 3rd, 1837, the first Sunday on which meetings were held by the Church in the Cockpit, Preston, Lancashire, the work seemed to gain momentum, and to roll forth with greater power and breadth.

LIVING CONDITIONS—ADVICE TO THE TWELVE

Shortly before this, a letter sent by Heber C. Kimball to his wife, who was in Kirtland, showed that plans were being considered by others of the Twelve to leave for Britain the following spring. In this epistle Brother Kimball advised his brethren, should they come to England, to leave their families at home, because of the uncertainty of means and the poor living conditions that the unremunerative nature of their work forced them to accept. Part of the letter read :

We have hired our lodgings since we have been here, and bought our own provisions. We eat but one meal a day at home, for the brethren invite us to dinner and supper with them, and they frequently divide their last loaf with us. They do all in their power, and I feel to bless them in the name of the Lord. There are fifty-five baptized in Preston, and it is as much as they can do to live, and there are but two or three that could lodge us over night if they should try ; in fact, there are some that have not a bed to sleep on themselves. The Lord says "take no thought for the morrow" and this is the way I feel for the present. I commit myself

into His hands, that I may always be ready to go at His command. I desire to be content with whatsoever situation I am placed in.

Elder Kimball returned to Walkerfold early in September, and found that those who had joined the Church were being severely persecuted. He left them with renewed courage and conviction of truth, and later returned to find them prospering. Several more were there added to the Church by baptism. Following the latter Walkerfold visit the Gospel was taken to Bashe Lees, where two persons were baptized.

By invitation Brothers Kimball and Hyde took a journey into the country about ten miles, where they preached twice to very large assemblies.

The three missionaries in Preston, Brothers Orson Hyde, Joseph Fielding and Heber C. Kimball, and Brother Willard Richards in Bedford and Isaac Russell in Alston, were pursuing their labours diligently and using to the fullest the time and services the local brethren were able to give. Brother Kimball went on a short journey to the villages south of Preston with Brother Francis Moon, a newly-baptized member. The people flocked in great numbers to hear them. At Longbridge five preachers were among those who believed the doctrines they advanced. At Eccleston they preached in a Methodist Chapel. On the journey ten persons were baptized, two of them Methodist preachers.

THE FIRST CHILD BLESSED

At Barshe Lees, on October 7th, 1837, the first child in Great Britain, Mary Smithies, infant daughter of James and Nancy Smithies, was blessed by Heber C. Kimball, an authorized servant of the Lord.

The Church in Preston had grown rapidly. Although a loose branch organization had previously been effected there, to operate under the immediate supervision of the missionaries, it now became expedient to divide the Preston members into five branches, and to ordain Priests and Teachers to take charge. This was done on October 8th, 1837, at which time arrangements were made for the entire membership to meet in the Cockpit on the Sabbath to partake of the sacrament. Thursday evenings were devoted to prayer meetings, at which times the branches met separately in private homes or in smaller meeting rooms. Harmony prevailed in the branches. The resident brethren and sisters worked in unity and love, and largely conducted their own affairs, in accordance with general instructions, thus leaving the missionaries free a greater part of the time to proclaim their message to others, which they willingly and effectively did.

LET THE MYSTERIES ALONE—PREACH FIRST PRINCIPLES

On October 12th Heber C. Kimball wrote from Preston to Brother Willard Richards at Bedford, a letter, advising the latter to preach

first principles, and giving other instructions and information. His words may be taken to heart by those who are called to preach the Gospel in this day; they follow in part:

Brother Hyde and myself have laboured all the time, night and day, so that we have not had much time to sleep. There are calls on the right and left. In Preston there are about one hundred and sixty members. At Walkerfold I have built up one branch; one in Barshe Lees, in Yorkshire; one in Ribchester; one in Penwortham, and one in Thornley.

The harvest is ripe and many are thirsting for the word of life. May God give you energy to go forth in His name, and cry aloud and spare not; and I say unto you, Brother Richards, if you stay in that place much longer there will be contentions arise, until the little branch will be broken up and scattered to the four winds. And I say this in the name of the Lord: Go forth into the country without purse or scrip, as God has commanded, and if you should leave the branch two or three weeks the Saints will take no harm, and the Lord will bless you in so doing. Go fifteen or twenty miles; cry repentance, and let the big things alone; for this is the way that the hearts of the people are closed up in Bedford, by Elder Goodson preaching those things he was commanded to let alone. I have scarcely meddled with the prophecies; I have only preached the first principles of the Gospel to the people, doing the same that I teach you to do. The churches in the country I stay with a few days, and then leave them two or three weeks; they are praising the Lord and are glad to see me when I visit them.

THE BRETHREN BECOME LICENSED PREACHERS

When the number who were leaving other sects became noticeable—particularly noticeable to those sects they were leaving—much was said about the brethren not being licensed preachers. Mr. John Richards, the worthy old minister at Walkerfold, had a son who was a practising attorney in Preston. From this son the brethren sought counsel on the matter, and were told that it would be to their advantage to become licensed. Brothers Hyde and Kimball applied to the Quarter Sessions through Mr. Richards and obtained preachers' licenses on October 18th. For this service the young attorney refused to accept payment.

Of this occurrence—obtaining licenses—Brother Kimball says:

Having now obeyed the requisitions of the law, we felt ourselves tolerably secure, knowing that our enemies could not lawfully harm us. I wrote to Brother Richards that I had taken the oath to be true to Her Majesty and see that the laws were executed, also the abjuration oath provided for foreigners who were not naturalized, and obtained a license as a preacher of the Gospel; and recommended him to do the same at Bedford. . . .

After we had obtained our licenses, to our surprise we found there were only a few licensed preachers in Preston; and when they abused me I told them if they did not cease their abuse I would see the laws put in force according to the oaths I had taken; and this generally silenced them.

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THURSDAY, AUGUST 23, 1928

EDITORIAL

A WORD OF WISDOM AGE

NEWSTANDS AND BOOKSTALLS are heavy with their burdens of health, nutrition, physical culture and recreation magazines. Such publications are enjoying wide and increasing sale—they are booming. Daily newspapers of the forward-looking class are engaging “health experts” and are devoting costly space regularly to a consideration of human health problems. It is true that much of such literature is the work of fadists and extremists, but many of the writers are bona fide “health experts”, and their recommendations are steps in the right direction.

Health food stores have enjoyed almost incredible growth. Health food restaurants are daily gaining patronage. Statistics show that the world's consumption of natural foods is rapidly increasing, to the disadvantage of highly treated and artificial foods.

Such things as these—the health literature, the health experts, the health foods and the health rules of every description—superficial though some may be—reflect the tendency of the day, reveal the undercurrent of thought, and show that mankind is looking and moving toward a Word of Wisdom age.

For centuries men have studied disease, and combatted it. Now they are studying health, and inducing it. The mode of attack has changed, and the “cure method” is giving way to the “prevention method.”

For centuries, too, men in the educational field have rallied to a false standard. A premium has been placed upon so-called classical culture. Non-essentials have usurped the place that rightfully belongs to fundamentals; and the A B C's of life have been woefully neglected.

But that day is waning, and the time is not far distant when boys and girls will learn how to eat, rather than the conjugation of irregular Greek verbs; how to exercise, rather than the declension of Latin nouns; how to live, rather than the details of all the campaigns of all the wars in history.

Indeed, it would not be well to do away with the so-called fine arts and classical studies; but let men first learn to care for their bodies if they would give themselves to other pursuits with effectiveness and power.

The day is waning, too, when rheumatism is attributed to

dampness, colds to air draughts, and this or that ailment to other imaginary causes. To paraphrase: As a man eateth, so is he; as a man observes the laws of health, so is he—and so is his enjoyment in life and his usefulness in the world.

But what, some may ask, has all this to do with the Gospel of Jesus Christ? Just this: "The spirit and the body are the soul of man"—and will be in all eternity. It is impossible for any man to realize his greatest possibilities, intellectually or spiritually, unless he *is* at his best physically.

Nearly a century ago, the Lord gave to the world for this day a law of health, designed for physical and spiritual salvation. Only when the Lord's law of health is observed universally, will the human race throw off its infirmities and live to the fullest. A Word of Wisdom age is coming.

RICHARD L. EVANS

"BENEFITS OF NATURE'S WINE"

UNDER THE ABOVE CAPTION the writing from which the following excerpts are taken, appeared in a recent issue of the *Daily Express*, London, as one of a series of health articles. It was printed in the *Express* under the name "*Our Better Health Specialist*", and it illustrates the modern tendency toward Word of Wisdom thinking:

People grow old and ill because they ignore the natural things of life. They fail to live naturally. Food, sunshine, fresh air and water are embraced in the generous ambit of their ignorance.

Especially water. For some unaccountable reason, this country has never yet achieved an awakened conscience on the water question. This country has the purest water in the world. It is our rightful boast. We boast about it, but do not drink it.

Because it is a liquid, water is generally regarded only as a drink. Two-thirds of the total weight of the body has to made up of water.

In face of that vital fact we have this remarkable position: People devote considerable time to selecting and blending tea; they take great pains in preparing their pots of coffee; they use up both time and temper in copiously drinking alcohol. All these beverages cost money. They may do physical damage. Water, which gives great benefit and costs nothing, is practically ignored.

Taken cold or hot, and in liberal quantities, water is extremely beneficial. It should be the principal liquid used for drinking. Water not only provides weight and bulk to the body. It acts as an internal cleanser. It washes the kidneys and bladder. The waste material that has secreted there is carried out of the system. . . .

Nothing but good can result from cultivating the water-drinking habit. When you feel you want a drink—make it water. . . .

In cafes the first duty of a waitress should be to place a glass of water before the customer when she approaches for his order.

Wise business men—they do not even have to be human—will place a supply of drinking water in their offices. Members of the staff will be better servants if their physical condition is kept on a high level. . . .

Drink copiously of Nature's wine and find Better Health.

FIRST BRITISH CONFERENCE—THE WORD OF WISDOM

(Concluded from page 535)

On one journey to Wrightington, by request Brother Kimball with Brother Amos Fielding called on the family of Matthias Moon, and remained in conversation on the subject of the Gospel until a late hour. The family appeared to be unfavourably prejudiced, and Brother Fielding expressed the thought that the visit had been in vain. Brother Kimball proceeded to Wrightington and Hunter's Hill, where he spent two or three days, baptized seven members of a Benson family, and others, and established a branch.

On his return, as he was passing by the lane that led to the home of the Moons, he was forcibly impressed to go in. He was welcomed literally with open arms, and heard their story—that they had tried to discredit and forget his words, but, after so doing, when they endeavoured to pray the “heavens seemed as brass” over their heads. Then they asked the Lord to enlighten them as to the truth or falsity of the message to which they had listened. In answer to this prayer their hearts were filled with joy and they received a testimony of the Gospel. They were praying for the return of Elder Kimball when he came. That evening Mr. and Mrs. Moon and four of their daughters were baptized. Later the entire family, numbering thirteen in all, the youngest of whom was over twenty, were baptized; and before Brother Kimball left England over thirty connections of the family embraced the Gospel, five of whom, Hugh, John, Francis, William and Thomas Moon, laboured as missionaries.

Following the labours in this section, Elder Kimball and Joseph Fielding went to the northeast of Preston, where they laboured for a short season with much success. At Clithero a preacher, Thomas Smith, and six members of the Methodist Church were baptized immediately after they had heard the Gospel preached the first time.

In Ribchester a mob often gathered to pelt the brethren with stones when they went to baptize. On one occasion, to thwart their evil designs, Elder Kimball arranged to have the applicants go singly to the appointed place. He followed quickly and baptized them all. As he was baptizing the last one, the mob arrived on the scene, disappointed; they were unable to find out how many were baptized, or to discomfort them.

It was decided to take the Gospel into Downham and Chatburn. Many well-meaning friends advised the brethren against going to those places, as they had a reputation for wickedness, and it was said that for over thirty years ministers of many sects had attempted to raise up churches there without success. This convinced Elder Kimball that those were the very places to which he wished to go.

The next day came a pressing invitation from Chatburn for the brethren to preach there that evening. Another appointment in Clithero conflicted, but those who were sent to request the favour were insistent, and so Joseph Fielding went to Clithero alone, and Elder Kimball to Chatburn. Of this occasion he says:

In Chatburn I was cordially received by the inhabitants, who turned out in great numbers to hear me preach. They procured a large tithing barn, placing a barrel in the center, upon which I stood. I preached to them the first principles of the Gospel. . . . When I concluded I felt someone pulling at my coat, exclaiming: "Maister! Maister!" I turned around and asked what was wanted. Mrs. Elizabeth Partington said: "Please sir, will you baptize me?" "And me!"—"And me!" exclaimed more than a dozen voices. Accordingly I went down into the water and baptized twenty-five. I was engaged in this duty, and confirming them and conversing with the people until after midnight.

The next morning I returned to Downham and baptized between twenty-five and thirty in the course of the day.

THE FRUITS OF DOWNHAM AND CHATBURN

The next evening Elder Kimball returned to Chatburn. This night the congregation was so large that he had to preach outdoors from a stone wall; he afterwards baptized several. On this journey the brethren were absent from Preston five days, during which time Brothers Kimball and Fielding baptized one hundred ten persons and organized branches in Downham, Chatburn, Clithero and Waddington. On one occasion when they were traveling through Chatburn to Downham, the noises from the looms in the village were hushed, and the people flocked to their doors to welcome them. Brother Kimball records:

More than forty young people of the place ran to meet us; some took hold of our mantles and then of each others' hands; several having hold of hands went before us, singing the songs of Zion, while their parents gazed upon the scene with delight, and poured their blessings upon our heads and praised the God of heaven for sending us to unfold the principles of truth and the plan of salvation to them. The children continued with us to Downham, a mile distant.

Who knows where the truth-hungry are waiting! Had the brethren listened to hearsay, Downham and Chatburn would have been shunned. To follow the promptings of the Spirit of

the Lord and the counsel of presiding officers is the only safe course in such matters.

THE GENERAL CONFERENCE IN PRESTON

At length it was decided to hold a conference—the first general conference of the Church of Jesus Christ of Latter-day Saints in Great Britain—in the Cockpit, Preston, on Christmas Day, 1837. Branches had been raised up in Preston, Walkerfold, Alston, Bedford, Eccleston, Wroughtington, Hexton, Enxton Bath, Daubers Lane, Chorley, Whittle, Leyland Moss, Ribchester, Thoruley, Clithero, Waddington, Downham, Barshe Lees, Askin, Hunter's Hill, Stoney Gate Lane, Chatburn, Penwortham, and other places.

About three hundred Saints, representing a much larger membership residing in branches extending thirty miles and more around Preston, attended that first conference. Priest Joseph Fielding was ordained an Elder. Ten Priests and seven Teachers were ordained to minister in the various branches; one hundred little children were blessed at this time, and the Word of Wisdom, which had heretofore been taught more by example than by precept, was first publicly proclaimed in Great Britain.

A glorious day of glorious deeds! It was fitting that such a body of Saints should meet under the direction of two of the Lord's Apostles on the day that is celebrated as that of His birth. And on that day it was fitting that a hundred little children should be blessed. It was fitting, too, that in the old Cockpit, the cradle of "teetotalism", the Word of Wisdom—the Lord's law of health and vigour, life and vitality—should first be publicly proclaimed in this land.

SWEETS AND PASTRY "EXPOSED"

NOTE: The manual being used by the M. I. A. on *The Gospel and Health* is a timely subject for all people. All are striving for spiritual peace and perfection as well as for earthly happiness; but often it is found too late that the laws of bodily health have been ignored or neglected. To live right, we must understand and practise the laws of physical as well as of spiritual health. To give this understanding is the purpose of the manual.

Through some oversight the last part of chapter 15 was omitted from the manual. Because of its importance it is given here in the hope that it may reach every member of the M. I. A.

The Menace of Sweets: Aside from the injurious contents of certain foods, it should be borne in mind that the stomach demands a period of rest between the regular periods of digesting food. One of the most common evils into which we have drifted is the use of sweets. There is no serious objection to the occasional use of a moderate amount of sweets made of pure sugar and other

ingredients, taken as a desert after a light, wholesome meal. Unfortunately, however, these are largely eaten between meals when the stomach should be at rest. They are also taken in quantities out of keeping with good judgment. This, of course, is a disastrous practice. Nothing is more injurious to the stomach than to have forced upon it a rich, concentrated food at a time when the stomach is enjoying a period of rest between the work incident to regular meals.

Chocolate confections, however, can scarcely be thought of as wholesome food even if taken with regular meals. The alkaloid theobromine is equally as active in this form as in the beverage, and ordinarily the amount consumed in confections is much greater and equally objectionable. It will be recalled that chocolate taken in beverage form is very commonly too rich for most stomachs, and naturally the same thing will apply to chocolate confection. Vegetable oils are usually regarded as less easily digested than animal oils, and especially the particular oil present in chocolate.

When taken between meals, chocolate confection is open not only to all objections raised against ordinary sweets, but to the fact that both theobromine and caffeine are most active when there is no food in the stomach, and less active when taken with meals. Chocolate should, therefore, under no circumstances be taken between meals. It will do the least harm when taken with meals poor in sugar and fat, the injury resulting being practically proportional to the quantity eaten.

This knowledge should be in the possession of every parent as well as every member of the M. I. A., because of the pernicious practice of feeding sweets of any grade or quantity to children at all hours of the day.

Perverted Appetite: The appetite for sweets is normal; but, like other appetites, is easily perverted until an unnatural craving is established. For that reason natural sweets should be provided, and as nearly as possible in the form which Nature gives to them.

Honey, sweet fruits, such as dates, figs and raisins, are all good food and easily handled by the digestive tracts of children and adults, if not taken in excess.

The Pastry Evil: Much more difficult of digestion than sweets is the eating of the rich pastries furnished by the countless pastry shops or by the so-called "good cooks" found on every hand. Pastry is made largely of the finest white flour, which is chiefly starch. This is mixed with an excess of fat and sweets, which makes a most indigestible "mass."

Of starchy foods the "*Better Health Specialist*" of a large London daily says: "Starchy foods supply heat and energy. In these, excess is most injurious. They produce stomach troubles, skin eruptions, liver and kidney disorders. Great damage can be done by starchy foods. In them is the material used in laundries

to stiffen cuffs and collars; it is used by the paper hanger for making paste. If used as food to excess, it will equally choke the intestines, causing more disease than any other food element."

The Desire to "Treat": It is natural for parents or loved ones to desire upon occasion to give an unexpected pleasure to dear ones. To "treat" those we love is an almost universal trait. That trait need not be curbed, but should be given vent by providing in the gift something that will not injure the dear one—something that will build up and not tear down while it is giving pleasure.

The natural appetite enjoys sweets occasionally. But an abnormal taste for them is easily acquired. Then it becomes an insatiable appetite.

For that reason substitutes for the easily bought box of sweets must be found. A box of choice dates with some shelled nuts makes a delicious confection. Nuts and raisins are a good combination. Fruit in a small basket is always an acceptable gift and makes a wholesome addition to the diet. A good confection made of wholesome food is the following:

Fruit Paste: Take equal quantities of stoned dates, figs and shelled nuts. Run them together through a food grinder three times. Mix into a paste; roll into small balls or into a small loaf, and slice. Roll the ball or slice in brown sugar. This is healthful and delicious.

Caution: The great danger from treats and sweets is that they are eaten between meals. Even healthful confections are a menace unless eaten with the meal and in moderate amounts. Irregularity of eating is to be avoided as one of the dietetic crimes.

Gifts that Endure: Why not give for a treat a pleasure that will endure beyond the fleeting moment, and one that caters to man's higher nature? A few flowers or a vase to hold them in, a lovely plant, a good book, a gramophone record (if one has such an instrument) or some dainty article of apparel, are some that may be suggested. Knowing the individual, one may think of many others. The "thought" is the main thing; but the gift should help and not injure the dear one for whom intended. Money so spent is twice blessed: "It blesses him that gives and him that receives."

BOOK OF MORMON STUDIES*

READ AND STUDY the Book of Alma, chapters one to seven. These chapters recount a part of the ministry of one of the most interesting characters in all Book of Mormon history. Alma, the younger, into whose keeping was given the sacred records of his father, became the first chief judge of his people and acted in

*Lesson 17 of the Relief Society Course of Study—for use on the first lesson night in September.

the capacity of High Priest for many eventful years. Under his guidance the Church grew and prospered until the people again became the victims of their own prosperity.

Alma teaches and preaches reform to the people and calls them to repentance with such persuasive power that he might well be talking to the people of our own day. His words of righteousness and of warning should sink deep into the hearts of the children of men to-day.

QUESTIONS

1. Tell the story of Nehor and Gideon.
2. Who was Amlici and what was his fate?
3. Who succeeded Alma as chief judge and why was the change made?
4. What was the spiritual condition of the people in those days as they became rich and prosperous? In what way does that condition exist to-day?
5. Read in class Alma 4: 8, 9 and 10 and tell how that could be applied to our day.
6. Read also Alma 5: 26, 27, 28, 29 and 30. Tell of your joy in understanding Alma 5: 33, 34, 35, 36, 38, 40, 54, 57, 58 and 62.
7. Study Alma chapter 6 and tell what its message is to you.
8. All sing together "by heart" the hymn "An Angel from on High."

FROM THE MISSION FIELD

Appointments: Elder George W. Romney, formerly of the Scottish District and recently transferred from London, was formally installed as President of the Scottish District, to succeed Elder Carl W. Buchanan. This action was taken at a meeting of the Scottish District missionaries, held in Perth on Friday, August 17th, under the direction of Elder Ralph V. Chisholm, representing the Mission President. Elder Weston W. Taylor from Mission headquarters was also present.

Elder H. Gardell Jacobson of the Liverpool District has been appointed to organize genealogical classes throughout the Mission, continuing the work of Elder Alexander J. Bryan.

Releases and Departures: The following missionaries have been honourably released and sailed for their homes in America aboard the *Leviathan* on August 14th: From Cherbourg—Elder Waldo L. Osmond, who has laboured as Traveling Elder in the Manchester District, as Associate Editor of the *Millennial Star* at the Liverpool office, and as President of the Nottingham District, released July 13th. From Southampton—Elder Alexander J. Bryan, who has laboured as Traveling Elder in the London District, as President of the Norwich District, and as Traveling Elder with a special appointment to organize genealogical classes throughout the Mission, released July 30th; Elder Carl W.

Buchanan, who has laboured as Traveling Elder and as District President in the Scottish District, released August 7th; Elder Charles C. Hill, who has laboured his entire mission period in the Newcastle District, released August 3rd; Elder Evan H. Jenkins, who has laboured as Traveling Elder in the Leeds and Ulster Districts and as President of the Ulster District, released July 30th; Elder A. Vincen McKay, who has laboured his entire mission period in the Newcastle District, released July 23rd.

Doings in the Districts: *Birmingham*—A successful social was held by the sisters of the Handsworth Branch Relief Society on August 4th. Funds were raised by donation and by the sale of refreshments, to assist in the charity work of the organization.

Nottingham—A District Priesthood meeting was held on Saturday, August 4th, at Mansfield, under the direction of District President Rulon W. Stevenson.

Ulster—A baptismal service was held at Helens Bay on Sunday, July 30th, at which one person was baptized by Elder Ervin R. Stoker and confirmed by Elder Rulon D. Barnes.

The Traveling Elders of the Ulster District assembled at Belfast on July 31st. Each missionary bore earnest testimony and pledged support in future work.

DEATHS

SAVAGE—Sister Jane Savage, of the Wolverhampton Branch, Birmingham District, died on July 23rd at the age of seventy-nine. Sister Savage had been an earnest worker in the Church since her baptism in 1904. Elder Kenneth H. Smith dedicated the grave, following the funeral services on July 26th.

NIGHTINGALE—Anthony Henry Nightingale, three-year old son of Brother and Sister Thomas William Nightingale of the Nuneaton Branch, Birmingham District, died on August 2nd. Funeral services were conducted at the graveside on August 4th by President Heber J. Matkin, who also dedicated the grave. Elders Kenneth H. Smith, Herbert W. Carter and resident Elder William Seckington were the speakers.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN